

### **Savita**

**VI.1.1** Sing in the evening (dōṣaḥ); sing loudly for long; adopt the shining one. O persevering devotee, praise the divine inspirer Lord.

**VI.1.2** Praise him, who is the impeller towards truth in the midst of the ocean, who is young, is free from malicious speech, and is bestower of bliss.

**VI.1.3** May He, the divine inspirer Lord, indeed, bestow plenty of ambrosia (amrtāni) on us, so that we may travel along both the paths comfortably.

### **Somaḥ - Vanaspatiḥ**

**VI.2.1** O performers of sacrifices according to seasons, press out devotional bliss and clean it carefully for the resplendent Lord, who will listen to the words and invocation of mine, an adorer.

**VI.2.2** O exuberant hero, to whom go the drops of nourishing devotional bliss from all around, as the birds to a tree, may you destroy demoniac enemies

**VI.2.3** Press out devotional bliss carefully for the resplendent Lord, the enjoyer of devotional bliss, wielder of his adamantite weapon. He is young, victorious, overloarding and praised by all.

### Indra - Pūsan Pair

**VI.3.1** May the Lord resplendent and nourisher protect us; may the existence indivisible (earth - aditi) and the cloud-bearing winds (maruts) protect. May the grandson of waters (i.e., apām napāt or fire) and seven rivers (sindhavaḥ) protect us. May the sacrifice (viṣṇuḥ) and the sky protect us. (Yajñō vai viṣṇuḥ - viṣṇu - yajna = sacrifice)

**VI.3.2** May heaven and earth protect us for assistance (abhiṣṭaye); may the mountain (grāvā) protect; may the devotional bliss protect us from sin. May the heavenly learning divine, full of good fortune, protect us. May the adorable Lord, and his benign protecting powers preserve us.

**VI.3.3** May the two divine healers (aśvinau) protect us. May dawn and night (uṣāsā-naktā), mistresses of light, also, bring happiness to us. May the grand-son of waters (i.e., the fire) protect our house from any damage; O cosmic architect (tvaṣṭṛ), may you exalt us for our all-round expansion.

**Tvaṣṭr and others**

**VI.4.1** May the supreme mechanic, the Lord supreme and the Lord of rains listen to my godly prayers. May the indivisible one (aditi, the earth), along with her sons and brothers, protect our saving power, difficult to overcome.

**VI.4.2** May the Lord of illumination (aṅśah), the Lord of wealth and glory (bhagah), the venerable Lord, the friendly Lord, the eternal law-giver, the indivisible one (aditi) and cloud-bearing winds protect us. May the injuring malice of that (foe) be removed far and may that enemy be cast away from us.

**VI.4.3** May you, O twins divine, protect us for good actions (dhiye). O wide-moving, may you guard us with unceasing care. O Heaven, our father, keep misfortunes whatsoever away from us.

**Agni**

**VI.5.1** O fire divine, augmented with oblations of clarified butter, may you lift this (sacrificer) up higher and higher. May you endow him with lustre and bless him with plenty of offsprings

**Indra**

**VI.5.2** O resplendent Lord, may you augment this sacrificer, so that he may have sway over his kinsmen. May you endow him with riches and nourishment; lead him to ripe old age for (enjoyment of) long life.

### Agni

**VI.5.3** In whose house we perform sacrifice, O adorable Lord, may you augment him in every way. May the blissful Lord bless him and so also this Lord of divine knowledge (brahmaṇaspati)

### Brahmaṇaspati

**VI.6.1** O lord of knowledge divine, whosoever an undivine person plans to harm us, may you subjugate every such person to one, the sacrificer, the offerer of devotional bliss.

### Soma

**VI.6.2** Whoever a person of bad (ill) fame wants to Lord it over us, the persons of good fame, may you, O blissful Lord, strike on his face with your adamant weapon, so that being crushed, he may vanish.

**VI.6.3** O blissful Lord, whosoever a person whether a kinsman or a stranger, wants to enslave us, may you draw away his strength with your killing weapon just like the mighty sky.

### Soma

**VI.7.1** O blissful Lord, by which path-way the earth and the suns (āḍityāḥ of twelve months) move never hostile (to each other), thereby may you come to us with help.

**VI.7.2** O blissful Lord, O overpowering one, by what force you put the life-giving powers (asuras) under our control, thereby may you incite us.

### Viśvedevāḥ

**VI.7.3** O bounties of Nature, whereby you keep captive the vigours of the life-giving powers, thereby may you give us comfort.

### Kāma (Love) - Ātman

**VI.8.1** As a creeper embraces a tree on all its sides, so do embrace me, so that you may be desirous of me, so that you may never be deserting (going away from) me.

**VI.8.2** As an eagle, when taking off, strikes his wings down on the earth, so I strike your mind, so that you may be desirous of me, so that you may never be deserting (going away from) me.

**VI.8.3** As the sun reaches these two, heaven and earth, at once, so I reach your mind, so that you may be desirous of me, so that you may never be deserting (going away from) me.

### Kāma (Love) - Ātman

**VI.9.1** May you long for my body, for my feet; may you long for my eyes and my thighs. Let eyes and hair of yours, passionately desirous of me, parch me (śuṣyantū) with an intense desire for you.

**VI.9.2** I make you cling to my arms, make you cling to my heart, so that you will be one in desire with me and will be one in thought with me (shall be pleasing to my heart).

**VI.9.3** Kissing is whose relationship (nābhiḥ), and conciliation is in heart, may the cows, mothers of butter, make that maiden inclined towards me. ( They whose navel is a licking - yasyām nābhiḥ ārehaṇam)

### Agni

**VI.10.1** For hearing (śrotrāya) to the earth, to the vegetation, and to the fire, their overlord, I dedicate.

### Vāyu

**VI.10.2** For breath, to the midspace, to the birds, and to the wind, their overlord, I dedicate.

### Āditya

**VI.10.3** For vision to the sky, to the stars and to the sun, their overlord, I dedicate.

### Retas

**VI.11.1** Aśvattha (holy fig tree) mounted on a śamī (Mimosa suma). There a male birth is assured. That is certainly the obtainment of a son. That we administer to women.

**VI.11.2** In the male, of course, the semen is formed. That, afterwards, is discharged into the female. That surely is the begetter of a son, so the Lord of offsprings (Prajāpati) has proclaimed.

### As given in the Verse

**VI.11.3** The Lord of creatures, mutual consent, (anumati) and active life (sinīvālī) give shape (to the embryo). May they put a male here and the birth of girl elsewhere.

### Cure for Poison

**VI.12.1** As the sun reaches the sky and as the night reaches all the world other than the sun, so I reach the race of snakes. With that (knowledge), I ward off your poison.

**VI.12.2** Which was discovered by the learned, by the seers and by the enlightened ones in the days of old; which is of the past and will be in future also, with that (knowledge), O you having a mouth, I ward off your poison.

**VI.12.3** I fill it with honey. Rivers, mountains and hills are sweet. Sweet are the paruṣṇī and the śīpālā. May it be soothing to mouth and soothing to heart. (Rivers (nadyaḥ) as Gangā or Paruṣṇī; mountains as Himālaya; śīpālā as śaivāla, a water grass; giri as the foot-hills of the mountains). (Cf. The nadyaḥ hymn of the Rgveda X.75.5)

**Mṛtyu : Death**

**VI.13.1** Our homage be to the weapons of the bounties of Nature; our homage be to the weapon of the rulers; then to the weapons, that belong to common people, and to you, O death, let our homage be. ( deva-vadhebhyaḥ, rājā-vadhebhyaḥ and viśyānām vadhebhyaḥ refer to the weapons of the three varṇas.)

**VI.13.2** Our homage be to your blessings and to your curses; let our homage be. O death, homage be to your good-will and to your ill-will, let this our homage be. (adhivāka = blessing; parāvāka = curse; sumatyai = good will; durmatyai = ill-will)

**VI.13.3** Our homage be to your tormenting diseases and to your remedies; let our homage be. Our homage be, O death, to your root causes and to the men of knowledge; let this our homage be. ( yātudhāna = tormenting disease; bheṣaja = remedy or medicine)

**Bone - Weakening : Balāsaḥ**

**VI.14.1** May you remove the bone-weakening and the joint-weakening malady, the firmly seated heart-trouble and all the wasting disease, that lies in limbs and in joints.

**VI.14.2** I destroy the consumption of the consumptive patient, as if it were a thief (Muṣkara = thief). I cut off its root like the stalk of a melon or gourd (urvaru).

**VI.14.3** O wasting disease (balāsa), run away fast from here, like a fast galloping foal (āśuṅga). Then like grass, growing annually, disappear hence without harming our men or children (śiśukaḥ).



**Vanaspati (herb)**

**VI.15.1** You are noblest of the herbs. All the trees are subordinate to you. May he be subordinate to us, whosoever wants to enslave us.

**VI.15.2** Whosoever, whether with kinsmen or without kinsmen, want to enslave us, among them, may I become uppermost, just as that herb is among the trees.

**VI.15.3** Just as soma is made best among herbal oblations and talāśa among trees, so may I become upper-most.

**As in the Verses**

**VI.16.1** O ābayu (fit for eating), O anābayu (unfit for eating), your sap is strong. O ābayu, we eat your broth with relish.

**VI.16.2** Vihalha is your father's name; your mother's name is Madāvati. Surely it is he, and not you, who have let yourself to be consumed.

**VI.16.3** O tauvilika, may you calm down (avelaya). This painful eye-disease, a racket (ailabah) has subsided. O powerful brown one and the brown-eared one, get out of here. O nirāla.

**VI.16.4** Formerly you are alasālā; later you are silāñjālā, and then nīlāgalasālā.

### **Development of Garbha (Embryo)**

**VI.17.1** As this vast earth receives the germ of would-be beings, so may your embryo form and develop for birth under favourable conditions.

**VI.17.2** As this vast earth bears these mighty trees, so may your embryo form and develop for birth under favourable conditions.

**VI.17.3** As this vast earth bears the hills and the mountains, so may your embryo form and develop for birth under favourable conditions.

**VI.17.4** As this vast earth bears the multifarious (viṣṭhitam) living beings, so may your embryo form and develop for birth under favourable conditions.

**Jealousy: its removal**

**VI.18.1** The first impulse of jealousy, and the other following the first one, the fire and sorrow of your heart - that we extinguish.

**VI.18.2** As the earth is lifeless-minded, more lifeless --minded even than the dead; as is the mind of a dying person, so lifeless is the mind of the jealous.

**VI.18.3** Out of that fluttering mind which harbours your heart, I relinquish your jealousy like heat out of a bellow.

**As given in the Verses**

**VI.19.1** May the enlightened persons purify me, may the meditating men purify me. May all the beings purify me; may the purifier Lord purify me.

**VI.19.2** May the purifier Lord purify me for good actions, dexterity and long life as, well as for augmenting well-being.

**VI.19.3** O impeller Lord, with both the cleansing and straining, may you purify us, so that we may see.

### Cure of Yakṣma

**VI.20.1** Like the heat of this mighty burning fire, (the fever) comes; and then like a mad person, crying out it goes away. May this unruly one, seek some one other than us for killing with intense heat. Our homage be to the fever.

**VI.20.2** Our homage be to the terrible punisher; to the fever let our homage be; homage be to the brilliant sovereign venerable Lord. Homage to heaven, homage to earth, homage to medicinal herbs.

**VI.20.3** You, who burning vehemently, make all the faces pale, to you, red and brown, the forest-fever, I bow in reverence. (Vanyay-takmane=forest fever)

### Candramāh : Moons

**VI.21.1** Out of these three wide-spreading realms that exist, the earth is certainly the best. From the skin of those (realms), I have picked up the remedy.

**VI.21.2** You are the best among medicines, most desirable among plants; as the moon is Lord among the stars (Yama) and the ocean among the bounties of nature.

**VI.21.3** O (remedies) richly endowed, never-failing, willing to cure, may you wish to cure (us). Surely you are strengtheners of hair as well as increaser of hair-growth.

hair as well as increaser of hair-growth.

### **Rays of the Āditya - the Sun**

**VI.22.1** The smooth-gliding waters (of the rain, the solar rays) clothing the waters with a dark cloud, ascend to heaven. They come down again from the dwelling of the rain, and immediately moisten the earth with water. (Also Rg. I.164.4 with variation)

### **Marut**

**VI.22.2** O golden-breasted cloud-bearing winds, when you move, you make the waters and the plants rich with sap and render them beneficial. O manly heroes, may you pour vigour and wisdom wherever you shower sweetness.

**VI.22.3** O cloud-bearing winds, may you send the water-laden clouds, the rain, that will fill all the flowing streams. Let the thunder rush about, like a maiden heart, to the cloud like a wife being beaten by a husband. (tundana patyeva Jāyā)

### **Āpah - Waters**

**VI.23.1** Those flowing streams, and the divine waters flowing day and night in streams, I, of excellent actions, hereby call to me.

**VI.23.2** May the waters, seeping through and fit for treatment, release me from this (miserable state) for recoupment. May they quickly make me able to move about.

**VI.23.3** Let men perform their action at the impulsion of the impeller Lord. May the gracious waters become for us remedies

giving relief.

### Āpah - Waters

**VI.24.1** They stream out from the snowy mountain, and meet the ocean some where. May those divine waters give me the remedy for burnings in heart.

**VI.24.2** Whatever burning was there in my eyes and in soles of my feet, the waters, the best healer among healers, have removed all that.

**VI.24.3** O rivers, all of you are wives and queens of ocean. May you give us a remedy for this disease, so that we may enjoy you.

### Cure for Manyā : Region of Napes

**VI.25.1** The five and the fifty (pains), that go towards region of nape (back of neck), may all of them vanish from here like noises of noxious flying insects (apacitam). (5-->50) (manya-abhi-towards nape)

**VI.25.2** The seven and the seventy (pains), that go towards the region of neck, may all of them vanish from here like noises of noxious flying insects. (7-->70) (graivya abhi-towards neck)

**VI.25.3** The nine and the ninety (pains), that go towards the region of neck, may all of them vanish from here like noises of

**Pāpman (Wickedness)**

- VI.26.1** O wickedness (pāpman) may you leave us free. Exerting control over us, you make us happy. O wickedness, may you establish me unharmed in the world of goodness (bhadrasya loka).
- VI.26.2** O wickedness (pāpman), surely we leave you, who does not leave us. At the turning point of the ways, may the wickedness follow some other one.
- VI.26.3** May the thousand-eyed and immortal (wickedness) dwell somewhere else other than with us. May it go to him, whom we hate. May you destroy him, whom we hate.

**Yamaḥ : Nir-rtiḥ (Perdition)**

- VI.27.1** O enlightened ones, this dispatched pigeon (kapota), the messenger of calamity, who has arrived here seeking this place, we look after his comforts, and remove his fatigue. May there be weal for our bipeds and weal for our quadrupeds.
- VI.27.2** May this dispatched pigeon (kapota) be good to us, a harmless bird, O enlightened ones, that has come seeking our house. May the wise adorable Lord accept our offerings. May this winged weapon (hetiḥ) leave us unharmed
- VI.27.3** May this winged weapon not harm us. I settle on the fire place in the kitchen. May it be propitious to our cows and to our men. O enlightened ones, may this pigeon (kapota) do not harm to us here.

**Yamaḥ : Nir-ṛtiḥ (Perdition)**

**VI.28.1** Send forth the pigeon, worthy for despatch, with vedic verses. Enjoying food, we make him go all around the earth. Obliterating the tracks of evil, leaving vigour for us, may he, the fleet-winged, fly forth.

**VI.28.2** They have approached the adorable Lord. They have sent (him) around the earth. They have gained glory among the enlightened ones. Who can venture to assail them ?

**VI.28.3** Who, exploring the path for many, reached the heavenly height first of all; who is the lord of all these bipeds and quadrupeds - to him, the controller, the death, be our homage (namaḥ astu).

**Yamaḥ : Nir-ṛtiḥ (Perdition)**

**VI.29.1** On them yonder, may this winged weapon fall. What the owl (ulūka) screeches, or the pigeon makes its track into the fire, may that be ineffective.

**VI.29.2** These two messenger of yours, O perdition (nir-ṛti), whether sent or not sent by you, come to our house, may that house remain free from the tracks of the pigeon and the owl.



**VI.29.3** May it fly in here never to (bring the rows of) slaying of our heroes; may it come with good (news) of our heroes. Unpleasant speech may you speak to the region afar towards the low depths, so that in the house of the controller (death), they see you as powerless. May they see you quite empty.

### Śami

**VI.30.1** The enlightened ones obtained by ploughing this barley (as if) mixed with honey near the river Sarasvatī on the land good as a jewel. The resplendent Lord, performer of hundreds of selfless actions, was the master of the plough and the cloud-bearing winds, the liberal bestowers of gifts, were the ploughmen.

**VI.30.2** The intoxication is yours, which makes hair grow and increase and which enables a man to smile. I cut off other trees from your proximity. O śami, (Mimosa suma), may you grow up with hundreds of branches.

**VI.30.3** O śami, having large leaves, fortunate one, growing in rains, O righteous one, may you be pleasing to hair like a mother to her sons.

**Gauh - Earth**

**VI.31.1** This fire, having strange-coloured flames, moves. He sits down before the mother (earth) in the form of domestic fire and goes to the father, the sky as well (in the form of the sun i.e., Svah) (Also Yv. III.6)

**VI.31.2** The radiance of this fire penetrates within just as out-breath comes from in-breath. Thus the great fire illuminates the sun (Svah). (Also Yv. III.7)

**VI.31.3** He resides in thirty places. Praise goes to the fire divine every day in the festive morning. (Also Yv. III.8)

**Agniḥ**

**VI.32.1** In the blazing fire pour this destroyer of tormenting germs profusely along with the purified butter. O fire, may you burn the germs of wasting diseases far and near. May you not be so hot for our houses.

**Rudraḥ**

**VI.32.2** O blood-suckers, the terrible punisher (rudra) has broken your necks. May he, O tormenting germs, crush your ribs also. The plant, having all sorts of power, has made you approach the death.

**Mitra - Varuṇa Pair**

**VI.32.3** O Lord friendly and venerable (Mitra-Varuṇa) may there be freedom from fear for us here. May you thrust back the devourers with your glare. May they not reach the wise one, nor the stability. Attacking each other, may they go down to death.

## Indraḥ

**VI.33.1** Whose this pleasing force is mobilized for destruction of enemies, O men, worship the great and beautiful light of the resplendent Lord.

**VI.33.2** He is never dared against (nādhṛṣa), His daring strength dares against the darers. As in the old days, the tormenting glorious strength of the resplendent Lord, has never been dared against.

**VI.33.3** The resplendent Lord is the mightiest (master) Lord among the people. May He bestow on us the vast wealth of golden colour (piśaṅga saṇḍṛśam).

## Agnih

**VI.34.1** Direct your speech to the adorable Lord, showerer of bounties on these worlds. May He get us past our enemies well-protected.

**VI.34.2** The adorable Lord, who destroys the harmful influences (rakṣas) with His intense blaze, may He get us past our enemies well-protected.

**VI.34.3** Who shines across the places remoter than remote, may He get us past our enemies well-protected.

**VI.34.4** Who looks towards all carefully and who observes all the beings at a time, may He get us past our enemies well-protected.

**VI.34.5** Who, the bright fire, appears beyond this firmament, may He get us past our enemies well-protected.

### **Vaiśvānara : Cosmic Man**

**VI.35.1** May the adorable Lord, benefactor of all men, come from afar for our succour and listen to our nice praises.

**VI.35.2** The adorable Lord, benefactor of all men, has come to this sacrifice of ours with friendly feeling hearing our praise-songs in the time of distress.

**VI.35.3** The benefactor of all men shapes the praises and songs of austere wise one (āṅgiras), and sets shining light in them.

**Agnih**

- VI.36.1** We pray to the benefactor of all men, the righteous (ṛtāvān), the lord of the light of eternal law blazing ceaselessly.
- VI.36.2** He has shaped all (the creatures) and He the controlling one creates the seasons, furthering the vigour of the sacrifice.
- VI.36.3** The adorable Lord, the desire of all the beings and would-be beings, shines in distant abodes as the only sovereign ruler.

**Candramāh**

- VI.37.1** The thousand-eyed curse, having yoked his chariot, has come here seeking him, who cursed me, just as a wolf goes to the house of a sheep-owner.
- VI.37.2** O curse, may you leave us unharmed, like a burning fire a pond. May you destroy him here, who has cursed us (śaptāram) just as thunder-bolt of the sky destroys a tree.
- VI.37.3** Whoever curses us while we do not curse and who curses us while we curse him, the base one, I throw to death like a bone to a dog.

**Tviṣiḥ (Brilliance)**

**VI.38.1** The energetic brilliance, which is there in lion, in tiger, and even in snake, in fire, in a holy person and in the sun; which divine and fortunate gives birth to the resplendent one, may she come to us overflowing with lustre.

**VI.38.2** The energetic brilliance which is there in elephant, in leopard, in gold, and even in waters, in cows and in manly persons; which divine and fortunate gives birth to the resplendent one, may she come to us overflowing with lustre.

**VI.38.3** The energetic brilliance, which is there in chariot, in dice, in the strength of bull, in storm, in rain-cloud, and in the vehemence of ocean; which divine and fortunate gives birth to the resplendent one, may she come to us overflowing with lustre.

**VI.38.4** Brilliance that is in a nobility, in the well-stretched arrow on a bow, in a war-drum, in horse's vigour and in the roar of a fighting man; which divine and fortunate gives birth to the resplendent one, may she come to us overflowing with lustre.

**Brhaspatih**

**VI.39.1** May my oblations, full of a thousand vigours, well-kept, obtained by conquests, and offered to the resplendent lord, augment glory. May you raise me, who moves forward and offers oblations, to the highest rank and far-extended vision.

**VI.39.2** With glories we worship the resplendent Lord, who is before us and is glorious with glories, in all our humility. As such, may you grant away (kingdom) promoted by the resplendent Lord; in your that grant, may we become glorious.

**VI.39.3** The resplendent Lord is glorious; glorious is adorable one; the blissful one is glorious. May I become the most glorious with the glory of all the beings. (Also Av. VI.58.3)

### As given in Verses

**VI.40.1** O heaven and earth, may there be freedom from fear (abhayam) here, may the blissful Lord and the inspirer Lord grant freedom from fear to us. May the vast midspace be free from fear for us; and may there be freedom from fear to us with the sacrificial offerings of the seven seers.

**VI.40.2** For this village of ours, may the four mid-quarters provide goodly sustenance (ūrjam). May the inspirer Lord look after our well-being. May the resplendent Lord arrange for us freedom from fear with no enemies whatsoever. May the wrath (manyu) of the kings be turned to some where else.

### Indraḥ

**VI.40.3** May there be foe-lessness (anamitram) for us from below, foe-lessness for us from above. O resplendent Lord, may you make us foe-less from behind, as well as foe-less from the front.

### **Manas and other Daivya Ṛṣis**

**VI.41.1** For mental power, for intellectual power, for comprehension, for determined effort, for understanding, for resolution, for learning and for realization, we perform sacrifice with offerings.

**VI.41.2** For out-breath, for through-breath, for in-breath, the plentiful nourisher, and for the learning divine (sarasvatyā) of vast dimensions, we perform sacrifice with offerings.

**VI.41.3** May the divine seers, who are protectors of our bodies, who are our very bodies, and who are born of our bodies, never desert us. O immortals, may you remain closely associated with us, the mortals. Bestow long life on us for living nobly.

### **Manyuḥ : Wrath : Anger**

**VI.42.1** Like a bow-string from the bow, I take away anger from your heart, so that becoming of one mind, both of us may live like friends together.

**VI.42.2** May both of us live together like friends; I take away your anger. We bury your anger under a very large stone.

**VI.42.3** I trample upon your anger with my heel and sole, so that you may be of one mind with me and will not talk as if uncontrolled (avaśaḥ).



### Manyu - Śamanam : Soother of Anger

- VI.43.1** This darbha (kuśa grass; *Poa Cyno-suroides*) is anger-remover for one's kinsman as well as for a stranger. This is called soother of the anger of a very furious person.
- VI.43.2** This darbha, which is rich in roots, and grows in watery places; the darbha, which springs out of earth, is called soother of anger.
- VI.43.3** We remove the trace of anger, set in your chain and set in your face (mouth), so that may not talk uncontrolled and be accordant with my heart.

### As in the Verses

- VI.44.1** The sky is still (asthāt), the earth is still; all this moving world has become still; still are the trees that sleep standing erect; may your this malady be stilled.
- VI.44.2** Whatever a hundred remedies are for you and a thousand are their combinations; among them this is the best cure for haemorrhage (āsrāva); it controls as well as roots out the disease.
- VI.44.3** You are the stream that the thunder cloud (rudra) pours, the close relations of ambrosia, or you are the viṣṇākā plant (herb) springing from the origin of the elders and you are curer of the wind-caused diseases.

### Cure for Evil Dreams

**VI.45.1** O evil thought, go far away. What abominable things you suggest (Why do you suggest abominable things). Get away. I do not like you. Go and move among trees and forests. My heart is in my home and cows.

**VI.45.2** While awake or while asleep, by degrading speech, by discarding speech or by out-casting speech, whatever improper misdeeds we have done, may the adorable Lord remove and cast all of them far away from us.

**VI.45.3** O resplendent Lord, O Lord of divine knowledge, whatever (sin) we have committed through false-hood, may the fiery and conscientious one free us from that abominable (amhasaḥ) sin.

### Cure for Evil Dreams

**VI.46.1** You, who are neither alive nor dead, are full of ambrosia for the enlightened ones. Varuṇānī (venerability) is your mother; Yama (law and justice) is your father; and you are Araruḥ by name.

**VI.46.2** O dream, we know your birth. You are the son of the sisters of the bounties of nature. You are an instrument of controller Lord (Yama). You are the one that causes an end (antaka). You are the death. O dream, we know you thoroughly as such. So may you, O dream, save us from evil dreams.

**VI.46.3** As a sixteenth (kalā), as an eighth (śapam), as a whole debt (yathamam), they bring together all evil-dreaming (duḥ-śvapnam) for him who hates us. (Also Ṛg. VIII.47.17)

### **Agniḥ**

**VI.47.1** May the adorable Lord, benefactor of all men, creator of all and bestower of peace and happiness on all, guard us at the morning sacrifice (prātaḥ savana). May he, the purifier, place us among riches. May we have long life enjoying food together. (Saha-bhakṣāḥ)

### **Viśvedevāḥ**

**VI.47.2** May all the bounties of nature, cloud-bearing winds and the resplendent Lord not fail us at this second sacrifice (of the day) (dūtiya savana). May we have long life and be in good books of the enlightened ones, always speaking what is pleasing to them.

### **Sudhanvā**

**VI.47.3** This third sacrifice (tṛtiya savana) of the day is meant for poets (omnivisioned persons), who move the bowls in proper way. May those, having excellent bows, and winners of the sublime happiness, lead (conduct) our good sacrifice to its richest fruition.

### **As laid in the verses**

**VI.48.1** You are śyena (falcon – one of excellent motion) having gāyatrī as metre. I start this libation for you. May you conduct me safely to the last verse of this sacrifice. Svāhā.

**VI.48.2** You are ṛbhu (skilled technician) having jagatī as metre. I start this libation for you. May you conduct me safely to the last verse of this sacrifice. Svāhā.

**VI.48.3** You are vṛṣa (full of manly vigour) having triṣṭup as metre. I start this libation for you. May you conduct me safely to the last verse of this sacrifice. Svāhā.

### Agnih

**VI.49.1** O fire, a mortal can never attain (endure) the cruelty of your self. (Due to it) the monkey (kapiḥ) chews the reed (of an arrow) as a cow eats her after-birth. (jarāyu)

**VI.49.2** Verily, like a ram (meṣaḥ) you move forward (to butt in the other) and draw back (to strike again) and in a nice forest stay nibbling grass. Pressing head against head and body against body, you eat soft stalks with your yellow mouths.

**VI.49.3** The birds of beautiful wings have sent their cry in the sky. The dark ones, moving fast, have danced in their abodes. Your flames bursting out, go for formation of clouds. Having reached the sun, they hold up plenty of seed (water or retah)

**Aśvin - Pair**

**VI.50.1** O Aśvin-pair, please kill the tarda or borer; destroy the samaṅka, the rat; destroy the ākhu (mouse); I cut off their heads and crush their ribs, so that they do not eat the yava (barley); let our corn (dhānya) grow, free from danger.

**VI.50.2** Hey, borer (tarda), hey, locust (pataṅga), hey, grinder (upakvasa), just as a priest leaves the incomplete sacrifice, goes away without devouring or injuring this corn. (Hai and Ha = oh = Hey; interjections)

**VI.50.3** O lord of destroyers (borers), O lord of rats (ākhuh), you having sharp teeth (ṛṣṭa-jambhā), listen to me. The devourers of the wind, and whosoever are other devourers (vyadvarā) you are, all of them shall crush and destroy.

**Somaḥ**

**VI.51.1** Purified with Vāyu's purifier, Soma has run over opposite (pratyaṅ), Indra's favourite associate. (Vāyu = lord of movement; Indra = resplendent Lord; Soma = Lord of Bliss) (Also Yv. XIX.3)

**Āpaḥ (Waters)**

**VI.51.2** May waters, the mothers of all, cleanse us. May the purifiers of butter purify us with melted butter. These divine waters carry off all the dirt of sins. Purified with these all around, I rise up clean and pure. (Also Yv. IV.2)

**Varuṇaḥ**

**VI.51.3** Whatever offence men commit against divine beings, and whichever your law they violate through ignorance, may you not, O venerable Lord, be harsh to us on account of that iniquity. (Also Rg. VII.89.5)

**Sūryaḥ; Sun**

- VI.52.1** From the mountains, the sun, the Āditya (sun of each month) rising up in the sky killing the germs (of wasting diseases) before him - visible to all and killing the invisible (venomous creatures).

**Gāvah : Cows**

- VI.52.2** When cows settle in their stalls, the wild beasts retreat to their lairs, the waves of the rivers calm down, then the unseen creatures infect me with their venom. (Also Ṛg. I. 191.4)

**Bheṣajam (herb : a cure)**

- VI.52.3** I have brought the famous herb, that gives life to the patient, energises the intellect. It is a cure-all remedy. May it ameliorate the unseen diseases of this man. (May it remove the poison of unseen creatures from this man).

**Earth and others as in the verses**

- VI.53.1** May favourably inclined heaven and earth, and the great bright one (the sun) sustain all this of mine with liberal gift. May the lord blissful and adorable favour me with provisions. May the omnipresent (vāyu), the impeller and bestower of fortunes protect us.
- VI.53.2** May the out-breath and the soul come again to us. May the vision and life come again to us. May the benefactor of all men, the irrepressible protector of our bodies, stay between us and the evils.
- VI.53.3** May we be blessed with intellectual lustre, vigour, bodies and noble mind. May liberally giving cosmic architect (tvaṣṭṛ) make us superior here and remove every blemish from our bodies. (Also Yv. VIII.14)

**Agni - Soma Pair**

**VI.54.1** I unite this work with a better one. I adore the resplendent Lord for fulfillment of desires. (O resplendent Lord), may you increase the authority, and great splendour of this sacrificer, as the rain helps the growth of grass.

**VI.54.2** O Lord adorable and blissful, may you bestow authority and riches on this sacrificer. May you place him rightly higher among the prominent chiefs of the kingdom.

**VI.54.3** Whether related or unrelated, whoever assails us - all such persons may you bring to my subjugation. I am the sacrificer, offerer of Soma libations.

**Viśvedevāḥ**

**VI.55.1** Those numerous paths, that run between heaven and earth and are frequented by the enlightened ones, whichever of them carry one to prosperity, may you all the enlightened ones lead me on that very path here.

**Rudraḥ**

**VI.55.2** Summer, winter, cold season, spring, autumn and rains - may you keep us in perfect weal. Grant us our share of kine and children. May we enjoy your unperturbed shelter. ( Six seasons : Grīṣma, Hemanta, Śīśira, Vasanta, Śarad, and Varṣā)

**VI.55.3** Grow abundant food-grains for the third year, the second and the first year. May we ever be held in good grace and benign friendship of those, who are engaged in selfless actions. (yajñīyānām = yājñika = people engaged in public service, i.e., in selfless actions.)